

Onyx Informer

another voice on campus

Northeastern University

March, 1991



Northeastern Journalism Professor Andrew Jones on location in Baghdad. Photo courtesy of Maverick Media.

NU Professor Aids Iraqis in Gulf

By Michelle R. Lance
Onyx Staff

On Jan. 12, 1991 Northeastern Journalism Professor Andrew Jones, left for the Persian Gulf to cover the Gulf Peace Team and their activities in Saudi Arabia.

The team set up camp in between the Saudi Arabia border, where they would provide supplies for the citizens. Unfortunately, the group of pioneers had to evacuate the border of Saudi Arabia and relocate to Amman, Jordan because of the hostile conditions.

Jones now located in Baghdad, originally anticipated to return to the U.S. on Feb. 9, 1991 however, his trip was prolonged due

to the masses of people leaving Amman because of the war.

Jones felt it would be too late to return to campus to teach because he would have returned in the middle of the quarter therefore it would be hard to jump back into the education process.

With two video cameras, and a lap-top word processor, Jones hopes to complete enough information to produce his documentary titled: "Between Two Cities" and produce a book about his experiences in Saudi Arabia.

The documentary will show footage about the Gulf Peace Team and their effort to help the people of the Saudi border. These will be the first of many

pieces written by reporters, that will help citizens of the U.S. to understand what the war meant to those who were there. It will be a way that we can fill in the gaps that the government could not have answered.

During his stay in the Persian Gulf, Jones has worked with the *Jordan Times*.

His trip has also led him to an encounter with the Crown Prince of Jordan.

Jones anticipates to return to the U.S., and to his immediate family, to his Northeastern family, and to his co-worker at Maverick Media. His assistant Don Reed awaits his return in hopes that Jones will soon be able to share his experiences with us all.

Present

Toure Comes to AAI

By Lisa Hinds
Onyx Staff

March 6, in the African-American Institute an audience of students and faculty both sat and stood agape in awe as the voice of the infamous civil rights activist, Kwame Toure, aka Stokely Carmichael, rang strong with the fury and passion for the mission for global crisis that has left African people ignorant, ashamed and powerless.

"Our relation to Africa must be clear," Toure said as he demanded that Africa be the center from which all history is based.

"Defining and naming ourselves, establishing our cultural and historical base, reasserting our moral standards- all must come from the source and none can be compromised," Toure said.

"It is here where we negotiate our ethics to meet the norms of American capitalism that we face the ideological confusion and decay that has locked us in bitter conflict," Toure said.

Textbooks often begin with the African presence on slave ships. We are credited with the contribution

of this necessary evil. But, "...if you start your origins in slavery the best you can hope to be is a good slave," Toure said.

He urged that we avidly seek out the fruits of our endurance and our profound contributions to all of humanities life sustaining institutions.

Toure named the principal element of black people's shame and ignorance based not on a biological defect but rather, a lack of knowledge of self.

Toure challenged the European fictitious model of Jesus in our Black churches.

"How then can we hope to uncover the rich legacies when vestige of racism remains unquestioned in our religion, thus perpetuated within the system? Stupid Christians. Meaning those that bow down to a white son of God, allegedly made in his image," Toure said.

The concept of the group, according to Toure, must be paramount over the needs of the individual.

"We are reminded that there can be no individual achievement- from sitting

continued on page 4.

Past

Who is Toure?

By Mary Yaya
Onyx Staff

Kwame Toure was born Stokely Carmichael, Jan. 29, 1941 in the Port of Spain in Tobago, Trinidad. He came to the U.S. at the age of 11. In his early experience in Harlem, he found his viewpoints which were further strengthened in the Bronx High School of Science.

Toure graduated from Howard University in 1964 with a B.A. in Philosophy. In 1971, he was awarded an honorary Doctorate of Philosophy degree by Shaw University.

Toure was a political activist and leader in the Civil Rights and Black Power movements of the 1960s.

His first political act was to organize Lowndes County Freedom Organization, an independent political group declaring no affiliation with major parties. He was also one of the Freedom Riders and an early member of the Student Non-Violent Coordinating Committee.

In May 1966, Toure was elected chairman of SNCC in which he strengthened Black Libera-

tion and leadership. He was also a member of the Black Panthers Party and through the SNCC, he helped organize the Mississippi Freedom Democratic Party.

Toure challenged the legitimacy of the regular Democratic party of Mississippi at the 1964 Democratic National Convention in Atlantic City.

Toure then moved to Guinea, West Africa to make a home for Americans in Africa. In Guinea, Toure benefited under the tutelage of Osagyefo Kwame Nkrumah, co-president of Guinea.

Toure is now an organizer for the All-African People's Revolutionary Party.

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speaking out

Lessons by Toure

By Tremaine L. Maebry
Onyx Staff

"Language is the transmission of culture and can only be done through the people."

These words were said by Kwame Toure (Stokely Carmichael) March 6th at the African-American Institute, as he expressed concern to a body of students, faculty members and avid admirers about the lack of organization and ignorance of our African culture.

As I sat in the African-American Institute, among my African brothers and sisters, I noticed many in attendance nodding their heads in agreement when Toure said we are here due to the bloodshed of our people.

The United States Constitution somehow forgot to include those of color when it states that "all men are created equal."

This is when I realized that in order for me, a black man, to attend college, ride the bus, vote, and enjoy many of the other privileges that we take for granted is because of past and present African Americans who fought for the equality written in the United States Constitution.

I no longer believe in the words "all men are created equal" and I realize that somehow we must change this for ourselves and for future generations.

"When the masses are organized then the masses will unite," Toure said. "We must not forget our God given right of equality, it will not be handed to us. We must fight for our freedom the same way our brothers and sisters are fighting for their freedom in South Africa."

Stokely Carmichael's words expressed an inspiring song of struggle to the ears of many of my brothers and sisters who listened closely to his message. Now that we know the problem, what is our solution? Shall we continue to live in ignorance and turn our backs on our fellow Africans? What are our choices?

We could dedicate ourselves to the struggle of the black race, by educating ourselves and uplifting our minds to the positive side of our culture. With education of our people and ourselves, we gain power.

With power comes equality, with which we can build on the red, black, and green. Red for the blood of the masses which put us where we are today. Black for our race, and the fathers of culture, religion, science, and everything that this capitalist society has stolen from the original Asiatic black man. Green is for Africa, the richest continent on the face of the planet earth and whose, "wealth lies in the culture of the people," in the words of Toure.

I heard wise, truthful, and pain-staking words the evening Toure came to speak to us. The truth that lies behind this capitalist society must be known to all no matter what race you are.

The ideologies behind capitalism produces racist attitudes, the exploitation of our youth, and poverty among every aspect of the color line.

We need truth as a people. The truth can either be used to build or destroy. Many people take past events to the limit and feel the anger that our past generations have felt. We must take the wrong that has been done to us and make them right.

Toure opened the eyes and ears of many in the Cabral Center. His words made me realize how severe our problems are. We as a people have been oppressed by this capitalistic country.

Our lack of organization keeps us ignorant and limits our understanding of our people and ourselves.

We realize that there is a serious problem in our communities, on our streets, within our homes but without organization of the people to change these conditions together and to educate ourselves and future generations then we truly are a lost people.

editorial

Supporting What Supports You

The Onyx Informer has again been revived.

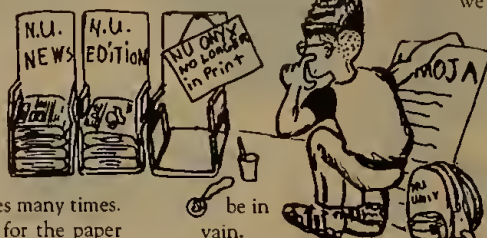
Although publication has been spotty, The Onyx has existed on Northeastern's campus for 18 years. The paper began as a literary work published for and by black students under the direction of founding editor Ted Thomas.

Since 1972 The Onyx has changed faces many times. The support for the paper has dwindled considerably over the years.

Is this a sign that black students don't need a voice

on the campus of Northeastern? Have times changed and have black students become passive and complacent in the '90s?

Don't let the achievements of our parents and grandparents



be in vain.

People from coast to coast in America died in the struggle of the '60s to make this a better place for

us. The Onyx staff of the '70s and '80s were a dominant force on the campus of Northeastern. Students of the '90s should take advantage of this opportunity to make a difference.

We are proud to say that we now have a staff of 15 writers and editors dedicated to the life of The Onyx. Please help us stay alive. Join our staff.

In the words of Frederick Douglass "There is no progress without struggle."

Students of the '90s Need A Cause

By Mark Paul
Onyx Staff

There is a school of thought supporting the thesis that the people of African descent in the Western World have no African heritage to reclaim. I am not of that school.

The image of Africa was deliberately distorted by imperialists who needed moral justification for their rape, pillage and destruction of the African Culture.

It was they who said, Africa was a savage and backward land with little history and no golden age, in spite of voluminous documents in the libraries of Europe proving the contrary.

However, many writers and scholars, both black and white, have pointed out a rich and ancient African Heritage, which in my opinion must be reclaimed if blacks in general are ever going to be reconciled with their roots.

For the last 300 and some-odd years, Africa and its people have viewed life through European eyes for European reasons.

The entire history of Africa will have to be rewritten, challenging and

reversing the European concept.

It is the responsibility of the black writer to proclaim and celebrate the fact that our ancestors expanded kingdoms into empires and built great and magnificent armies, scholars whose visions of life showed foresight and wisdom and priests who told of God that were both strong and kind.

The black writer must pay attention to all of Africa because it is his

ancestral home.

The personalities who influenced the rich and colorful history of Africa have been natural attractions for many writers.

Material of the Ashanti people and there vast inland empire. The great King of the Ashanti, Osei Tutu has molded, what was small tribes into great kingdoms. But yet no African-American writer has taken the time or seen it fit to do a study of these great people.

OnyxInformer

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The views expressed in "Letters" and "Speaking Out" are those of the author and not necessarily those of the administration of Northeastern University or the Onyx Informer Editorial Board.

Yes. But I feel not all students are supported or represented because the administration concentrates more on the majority.

Gerald Milona
Middler
Electrical Engineering



Yes. I see people of many cultures on campus. I feel that the administration does their job in allowing all cultures on campus to be seen and heard.

Jason Grey
Sophomore
Criminal Justice

Q & A

Interviews by Anthony M. Williams
Onyx Staff

Photos by Mary Yaya
Onyx Staff

DO YOU THINK NORTHEASTERN IS A CULTURALLY DIVERSE SCHOOL WHICH FULLY SUPPORTS ALL STUDENTS?

Yes. Because of all the many clubs that allow people to express themselves. Personally I feel it's diverse.

Huy Pham
Junior
Civil Engineering



No. If that were so then Northeastern would have better facilities set up for people of other cultures. I'd like to see a Northeastern World Day—all cultures would have a booth and express their views.

Sean O'Neill
Junior
Communications



No. I think NU needs to apply more education towards all culture. It should be a school where history is taught and comprised of all history. Because history is not just American.

Jeff McFall
Sophomore
International Business



Yes. I do see a culturally diverse school but it seems to me all the groups on campus stick together. Students should take advantage of the situation.

Scott Williams
Middler
Criminal Justice

focus

A student's freedom of choice

By Roger Davy
Onyx Staff

Northeastern University Freshman Andrea Terrell, 17, of Woodstown, N.J. is one of three black members of a predominantly white sorority, Sigma Sigma Sigma.

Because of her affiliation with Sigma Sigma Sigma, Terrell said residents in her dormitory have alienated her by writing racial and sexual slurs about her on elevator walls.

"My sorority accepts me, it is other people who have a problem with me being in Sigma Sigma Sigma," Terrell said.

Growing up in a racially mixed neighborhood, Terrell has attended predominantly white schools.

"Some people feel that I am not being loyal to my



Freshman Andrea Terrell

race, but I feel it was my choice to pledge," Terrell said. "In the beginning of the year most of the members of Sigma Sigma Sigma were my friends, now they are my sisters."

Terrell said she doesn't have any regrets about pledging and supports her sisters and the positive efforts of Sigma Sigma

Sigma.

"You can't look at how many blacks are in the sorority, you should consider what the sorority is doing for society," said Terrell.

According to Terrell, Sigma Sigma Sigma doesn't involve itself in anything which may be detrimental to their reputation.

"We don't wear our pledge pins at parties where alcohol is present, because we don't want anyone to believe we are the type of sorority that indulges itself in negative activities," Terrell said.

Sigma Sigma Sigma is affiliated with the Robert Page Memorial, a charity foundation. The sorority is a colony and is scheduled to become a chapter by the end of April.

movie review

New Jack City

A confrontation with reality

By Anthony M. Williams
Onyx Staff

The movie New Jack City starring Chris Rock, Ice-T, Mario Van Peebles, Judd Nelson, and Wesley Snipes as Nino, portrayed young black drug dealers capitalizing on the production and distribution of crack cocaine.

New Jack City was entertaining, exhilarating and filled with some very hard facts concerning city life.

The movie seemed to be mainly geared towards all those affected by drugs in our inner cities. Being aware of the effects that drugs have played on society as a whole, I'd have to say that the movie was intended for everyone with an extended concentration on the black community.

What I did find quite disappointing was the movie's inability to point out Afro-centric views. The world moves largely by suggestion, those who can implant suggestion, govern those who receive it. The views and opinions brought out by this movie could have focused more on the causes of this drug epidemic. The problems,

I'm sure, would have involved many of the social ills that are prevalent in this decadent American society. Mainly the mis-education of the African.

The movie provoked thought by making a point of saying drug dealers shouldn't be promoting genocide by destroying young black men and women.

The movie related a message to the community about black on black violence, yet it was whispered gently, when it could have been intensely screamed out. This would have only enhanced the movie on the whole.

It was also disappointing to see the lack of enthusiasm towards bringing about a solution to the problem.

Instead of making the process vivid and showing the devastating effect drugs have on society, step by step, they should have analyzed the problems and tried to show solutions. Then again this is Hollywood and it's business, the worst kind of business. The business were people focus and profit off of the exploitation of the African.

I do understand that you

can't contain all of the problems and solutions that we are confronted with in the black community in a single movie. Just like you can't even begin to contain even a quarter of African history in one month, yet we are all obligated to explore all possibilities for change, and come up with innovative and unique ideas that can relieve our communities from the stresses that they are currently bombarded with.

Tomorrow we will witness the manifestation of today's efforts. Analyzing logically, intellectually thinking and questioning is required in our struggle for complete liberation. Education is power, an attainable power when used positively can move mountains. If we all focus on putting an abrupt stop to drugs and the tragic effects of this scrutinizing product, we will all have a better tomorrow. The overall movie is devoted to the black urban experience, and we should with all due respect support black films by any means necessary.

CHECK IT OUT!



Professor-X

X-Clan visits WRBB

By Roger Davy
Onyx Staff

Brooklyn's own Professor-X, Sugar Shaft and Shamboo, of X-Clan, visited WRBB on March 15.

Professor-X discussed the importance of the Clan, along with future goals for the group. He spoke on the importance of strength. "The X-Clan wants all Africans to strengthen themselves for the war that is in existence," said Professor-X.

"We are fighting the war right now. The war against our [black people's] mentality exists, and we must end it," said Sugar Shaft.

The X-Clan began its efforts by handing out fliers in order to get people in the community to come out and discuss their problems.

They have taken their fame and used it to make a difference in the way black people think.

The Clan has been on tour several times expressing their views by giving us a whole new revolution in rap music.

"Van glorious" is the Clan's style of music like no other put together by Sugar Shaft with the use of drums.

Professor-X expressed the need for us to understand the significance of Egypt.

"Egypt represents all of the contributions given to

the structures of society," said Professor-X.

The X-Clan has been together for seven years and has been devoted to the efforts of building a nation of black leaders. They have made a commitment to the source of our problem. Leadership.

"We can no longer depend on one leader anymore, we must come together and all be leaders," said Professor-X.

X-Clan supports all groups that are making progress to end the deterioration of black communities. Groups such as BDP, Public Enemy and Brand Nubian are on the side of X-Clan. They are all participating in the struggle to enlighten black youth.

Professor-X said the Clan doesn't have time for controversy. They have realized that America has a problem with some artists who are trying to improve the state of black America.

Professor-X said when blacks start doing something for other blacks the power structure always has a problem with it and that is when the controversy begins and the efforts of the artist are ignored.

Professor-X plans to release an album by May and the X-Clan plans to continue strengthening themselves, as well their listeners.

▲ Toure

in a five and ten cent store to freedom and democracy without mass struggle. The only way up is by climbing on the backs of your people. Organization is the weapon of the oppressed," Toure said. "Individual inactivity and indifference are not only a drag on the movement, but also work against it."

"I am a revolutionary," Stokely Carmichael exclaimed. But moreover, he called himself an extremist, who sees no middle area when it comes to ethics.

"This generation must find out what its mission is and then obtain the power through organization and the adherence to that mission to accomplish it," Toure said.

Soul Seeker

KRS-One Speaks

By Anthony M. Williams
Onyx Staff

KRS-One, aka Kris Parker, spoke to a an over crowded room of students at Tufts University on March 2.

Parker is a rapper who originated his style in the streets of Brooklyn, N.Y. He lived around drugs and poverty while being a part of an educational system that he felt couldn't teach him what he needed to be taught.

He claims to have received his education in the streets and gained common sense, street smarts, and most of all, knowledge of self.

KRS-One dropped out of school in 10th grade and obtained his G.E.D. Parker has been in and out of shelters since the age of 15. Yet despite all of this,

he is has managed to rise in the music industry. Parker spoke diligently on the man-made systems that has been specifically set up to put the minds of the masses to sleep. These systems being the religious and educational systems that have changed minds.

When referring to the educational system in America KRS-One said college is not an institution of learning but rather a business that is designed to keep societies mind in bondage while producing individuals that will become productive members in this stigmatizing society.

There are many messages that KRS-One brings out through his music, the most important being true education.

"This education is knowledge of self, and for the African, that knowl-

edge won't come to you in school, nor in the workplace," said KRS-One. "It'll come to you through reading about your history, and learning about the many contributions African people have made to the world and its history. Analyzing logically, intellectually thinking and questioning is required in our struggle for complete liberation. Education is power, an attainable power when used positively can move mountains," KRS-One said.

"We all need to read, and study the history of the mighty African race, it's filled with nothing but positivity," KRS-One said.

The most provocative message came from students following the lecture. They agreed that we as a people must allow ourselves to become educated through coming to terms with our true identity. Then and only then can we be truly unified as an African people.

Brothers in Unity Growing Strong

Heather R. Lawson
Onyx Staff

Brothers In Unity is a men's group that meets every Wednesday at 8 p.m. in the Cabral Center of NU's African-American Institute. The organization was conceived because of a growing concern among Black men on this campus to learn and understand the forces that affect African-American men in our society.

"Brothers In Unity has helped me to realize that other black men share the same aspirations concerning the future of the African-American community and procreation of our race," said Freshman Civil Engineering Major Shawn Evans, a founding member

of B.I.U.

The Brothers In Unity organization allows views and opinions about a variety of subjects to be openly voiced without restrictions.

"The atmosphere is unified, everyone speaks and voices their opinions on issues such as black on black violence, youth problems and rehabilitation possibilities, and how to eat to live a healthier life," Roger Davy, a member of B.I.U. said.

The men in the organization look forward to each meeting in anticipation of the evenings discussion. Initially, Project Ujima Counselor Joseph Bowman was depended on to launch the evenings forum, but soon the members took matters into their own hands. The meetings be-

came a melting pot for ideas, creative thoughts and collective work.

Although meetings between the males and females are separate, B.I.U. members feel that female aspects and feelings are also important and are looking forward to joint meetings in the near future.

There are approximately 20 members in the organization now, but members feel that all black men on campus should be involved with the upliftment and educational process that takes place during their weekly meetings.

An enthusiastic welcome is given to all who would like to join the organization or just sit in on a meeting.

African-American Studies Spring Course Selection

| Key # | Course# | Course Title# | Instructor | Day & Time |
|-------|---------|----------------------------------|------------|---------------|
| 11672 | AFR1100 | Intro African-American Studies | White | MWTH9:15 |
| 11716 | AFR1132 | *African-American History 2 | Hall | TF9:15 |
| 11688 | AFR1155 | Foundation of Black Culture | Chandler | MWTH10:30 |
| 11758 | AFR1161 | *Econ Issues Minority Community | Warren | TF8:00 W1:35 |
| 11807 | AFR1197 | Modern African Civilization | Nkondo | MTTH1:35 |
| 11701 | AFR1220 | *The Black Novel | Graham | TF10:30 W4:05 |
| 11721 | AFR1234 | Jazz Ensemble | Lowe | MTTH1:35 |
| 11763 | AFR1241 | The Black Family | Perry | MWTH8:00 |
| 11779 | AFR1249 | Black Community & Social Change | Alkalimat | MTTH1:35 |
| 11693 | AFR1251 | *Survey of Black Theatre & Drama | Freydberg | MTTH1:35 |
| 11742 | AFR1280 | Black Psych Identity | Perry | TF 8:00 |
| 11737 | AFR1294 | Third World Political Relation | Panford | MWTH10:30 |
| 11784 | AFR1421 | *African-American Literature 2 | Scott | MTTH4:05 |

*Listed with other departments

For more information on these and other courses please contact the African-American Studies Department at 437-3148 or stop by 132 Nightingale Hall.